M2601

Group 1V/ Westtown
Saturday, August 9, 1975
Lunch/ Barn
Sunday, August 10, 1975

MR. NYLAND: Huh, who was bothered by the detour? I hope there are no latecomers. So now we're halfway in this particular experiment of a concentrated effort for Work. Will you be glad when it's over? Maybe. I think I will be, because I would like to see what kind of results such an effort will give and this being Saturday, I have to tell you a little bit about my impressions. But you see, the question is really much deeper.

What are we trying to do? When I ask a question of all of you, what do you think of life? How much have you thought about it - life as we know it on Earth? Do you believe in the possibility of a spiritual life? When you think of death, not necessarily your own, what do you think will happen? Or perhaps you don't consider it worthwhile to think about it. It is almost cheap to say that each person is moral -- mortal. So we all die. So laissez-faire, let's make the best of it. Do you believe that? Do you believe in the possibility of a continuation of life? Do you think that there's a universe which is intellectually guided in accordance with certain laws? Do you really consider that eternity exists? Have you any idea about what is a God? And can you imagine life existing without a body?

In each person's development I believe that such questions have to be asked, because if you are not interested in those questions of a spiritual world, or a hereafter, or heaven, or concepts of spirituality, there's really very little to live for. You can live your life and you can enjoy it: professionally, with a few people you know and you have some dealings with, not necessarily on any kind of a friendship basis; and if you happen to be artistic, or can write, or in the future will fulfill some kind of a place in society, maybe political, in any event, sociological, so that you can have an influence on people by the way you are - let's leave those two things out; they're too much in the future about which we don't know really very much. Still it leaves you with yourself. And what are you? Do those questions occur to you, particularly when you are young? What is it that I am? With all the different ambitions you may have, and the talents, and your astrology, your biology and inheritance and your - particularly development, education and so forth. When do you start to ask such questions? What will become of me? And I mean now that what is of more importance than even profession or a sociological influence. What is it that you believe in for yourself as something that exists for which you want to become responsible, the meaning of your life as it is at the present, and how much should you actually consider that the question of responsibility for your life? You understand that you protect your life, don't you? That when you are in danger, you prevent danger from killing you. Very quick, it is almost an instantaneous reflex. Inherent there is something in a person that says that what I have I don't want to give up. And if it has to do with life

then you must place a certain value on it.

I think these questions one has to look at when one wants to become interested in a possible development, an evolutionary process. And I think the attitude that one should have is not only disseminating a little idea or some esoteric knowledge. The question is when you talk to people, how do you look at them? Do you care? Do you wish something for them? Do you really want to communicate what you know and, as it were, share it? Do we have that kind of desire to do something for other people? Where is your selfishness? What is it that you really want for yourself which will make allowance for the deeper concepts within yourself which we call spiritual, as an existence; or is it a little bit limited to that what you can accomplish in this life: the respect of people, and making money, and having relationships, and children, and in that way continue with your name. I think these questions must really be considered in a group. And particularly when you have people who want to show what they have experienced and talk about it for the benefit of those who may ask questions, or who are willing to listen.

And here we sit as a group and I ask that same question. How much do I care about you? What is it really that I want to do? The question that I think of death is not a question of age. It's a question of the limitations which there is laid upon a man knowing that he will die and that he has a life to live, and that he has to have certain principles for his life and ambitions; and in such ambitions and the creation of his own world, who will he include? With all the different atttractions

that exist of course between people, and whatever an aim is in satisfying them, and whatever ambitions you can follow without hurting too many other people - but each of that kind of a direction is still centered around yourself. And so I ask many times, when a moderator faces a little group, how does he look at them - those who are willing to come and listen? What does he want to share? And does he see them as objects which are worthwhile to consider in the right way? Does he care when he talks to people? Does he actually want to find out what they are asking the questions for? And then what does one want to give them? Because that's a very important question: what is it that you want to dish up as it were as a meal, partly prepared by yourself through a certain simmering process of having received ideas before, which you yourself,as a moderator, have gone through eating, you might say, from the table of Gurdjieff. And not crumbs if you can help it, but more and more, if possible, a complete course with all the little indications of a well-set table. When you talk to a person do you want to enter into his or her life? Do you have in mind their welfare? Can you make adjustments for yourself that when you do talk, that you choose words which you hope will reach a person without necessarily asking; do I reach you? How will you know that that what you are saying is effectual, that it is not just a little bit of clarification? How deep can you touch a person within?

You see, it's quite obvious that these kind of ideas based on esoteric knowledge have very little to do with exoteric. Exoteric is a sociological affair and will perhaps belong to a

profession, and perhaps even belong to your nature as a human being and an extension of your personality. But don't forget that a man is made up of much more, and as soon as you have questions which do not want to touch that particular problem and you have in mind to wish to share Gurdjieff, then you have an obligation to bring a conversation back to that level where Gurdjieff can be discussed. What is it that you feel of Gurdjieff; ideas that we pursue and that we read about in ALL AND EVERYTHING, about which we talk and which we try to practice -- put to practice in ordinary life, and when we say ordinary life - with a particular attitude of a spiritual quality making that what is worthwhile of more quality. Not the quantity of people you can talk to. That is very little -- makes very little sense because it is like blessing with an -- with a hose. This kind of Work is, of course, a very individual attempt to establish a relationship with different people on the basis perhaps of their questions in which these questions come to the foreground: what do you wish with your own life? What kind of ambitions do you have? Do you think that it could be religiously explained, or at least emotionally approached? Do you think it is necessary to go into certain depths about Work itself, trying to indicate what it might give to you or to anyone who professes to be religious in that sense as we mean it? An indication of the conduct - how should he behave in life? And bringing together all different influences that have affected one - differently for different people, of course - and there are different educational values that have stuck; different biological influences - astrologically and so forth, psychologically to the extent that you understand it; all the different things that you have been in

contact with and that you have thought about and perhaps even read: Christianity, Roman Catholicism, Jewry, I mean Jewish, Hebrew Faith, Torah, Zohar. Do you know about the Zendavesta? Do you know a little bit about Vedanta, about the Upanishads, about the sacred books of the East?

All these kind of things which have given you an idea that life exists in many different forms, and that the conduct of life is many times expressed in different words, and the principles cannot always be understood unless you know some of the words. But digging down further and further within yourself, you have to come to certain conclusions regarding your life. What is it that you want to do? What do you expect Gurdjieff to give you? And if so, that is, if you are clear about that, how much are you willing to pay? Because it's not just given. It is esoteric knowledge. It is partly hidden. Even if you don't believe much in Theosophy and Madame Blavatsky, at least you know sufficiently about secret doctrines which are hidden until they can be disclosed as a result of becoming more and more an initiate. Are you willing to become an initiate gradually in spirituality? Do you wish to continue to think about God as an All Father Maintainer or regulating the universe and in whichever concept you have now imagined that to be, and within yourself what is there within yourself that you can say, yes, it is of more value essentially, and every once in a while I would like it to come more and more to the foreground because it is so often hidden, and my ordinary life does not allow me to pay much attention to it because I'm too busy or I have too many worries, or quite definitely I'm not sufficiently at ease with

ordinary life. And so maybe there is a reason why you would like to look for something that will give you balance in your life. And that particularly when one starts to talk to others, you yourself have to be in that kind of a balance so that that what is given through you perhaps can even be like a channel directed towards that where it is needed, on the basis of an understanding of what is really required for a certain answer; and all the time keeping in mind what is our aim. When we say concentrated Work, what does it mean? For a group to have a chance every day to be reminded of ALL AND EVERYTHING of your own life, to see what there is available for the following day. What is it that you then can make up your mind about, that you say yes, I believe I ought to put more and more these ideas to practice because I'm really quite deficient and perhaps the level of my being is not very high.

These are questions you have to put to yourself, because on that will depend the success of this little effort, of one month concentrated effort to Work , to live in Work, to live during a day remembering Work; to be when you are attending a meeting, willing to participate, to share if you really care then. I don't say love it. Perhaps you can; in certain instances you really want to care in such a way that you become concerned. Because when you love a person, you care for such a person to become that what you hope for and what you believe in is right for that person, even to the extent that you want to create conditions so that such a person you care for, and you really love to grow up, that they can grow up in the best way possible for them, understanding then where they are and what they need. And then the creation of conditions in wanting to

give that what perhaps can become acceptable, so that then in that kind of relationship you will feel, let's call it a little satisfaction, that you have discharged a little bit of your obligation towards God. Is it actually that God gives that as a responsibility to a man on Earth to see that they will be able to understand each other, not on the basis of just ordinary little bits of friendships, or a little bit of nice to shake hands with you and hello, but that what goes deeper within yourself, to be able to use that what you are for the purpose of quite a different aim. How will I say that? An aim to be able to understand your death. Because what do you imagine that will take place when your body is not alive anymore? What value do you place now on this material form? And when you die how will you continue, if you do believe that life should continue to exist: You have to be clear about that really, in the beginning, because otherwise there's very little sense in attending meetings and being a good fellow. We're not talking about that; we're talking about the potentials of a man - not what he has at the present time as his ordinary physical, or material qualities, to be a good personality with a certain aim of living life on Earth and making the best of it perhaps, and perhaps being instrumental in making a little more money for his own satisfaction. All of that will prevent you because that is nature only. That is what the Earth is giving. And when one dies, one leaves this Earth. So that everything that is natural in a man gradually has to be disposed of, because that is going to be required if one understands death. That has a meaning of leaving certain

things on this Earth where they belong, even if termporarily you were in charge of your body containing life. And then the question is, does this life want even to continue to exist as a separate entity, or does it have to be merged with the totality of life existing everywhere and always in eternity?

Such concepts you must consider because we are talking about Work for an aim, an aim to become a man. When Gurdjieff calls it harmonious, we mean balanced - to be able to be. And whatever you want to use for that kind of a purpose, and whatever has been given to you as talents, and to what extent you can understand any kind of a thing of that nature existing in anthropology or aborigine, or whatever it is that you are in contact with and where you feel for and have a certain desire to find out what were little religions or big ones, or what was the meaning of them, and to find out really the fundamentals of such attitudes on the part of different people who do believe and must believe in the existence of something else that, in the first place when they're quite uninhibited and quite undeveloped so-called, that they must consider the forces of nature as greater than they are, and they will start to worship them in order to get on their right side, so that they can receive protection, and that the thunder and the lightning will not hit their house.

These are questions I feel you have to be very clear about before you start questions about the possibility of a spiritual development and an evolutionary process. And when you want to talk about the development of an emotional body and of course not leaving out the idea of a Soul, and that what

is as a Soul, a Soul entitled to, if it can be built or if it can be developed, even if it exists in embryo in a certain way within a man, what kind of method can I use to feed the growth of that Soul, which is me, and which then can be considered the further ship containing my life but being carried by that ship in a certain way to Karatas. Of course we talk about that, conquering space, mostly I would say conquering time, or eliminating time concepts with which we are familiar and substituting for them concepts of time with which we are not so familiar but nevertheless we continue to exist. Or the transitions which must take place gradually from one level to another, and sometimes quarreling and arguing about it, how many there should be, or what is really the requirement, or can you skip one and not attend to one that is immediate, but almost immediately go over to a Soul existence without having to pay -- having to pay attention to that what is really the requirement before you can go from one step to another.

You must consider these questions when there are questions asked about Work. And many times I think you don't. Many times the discussions become very much watered down. A lot of so-called environmental questions, encounter group, all kind of junk and nonsense you talk about of the past, relationship with your father and mother. Of course they have existed. They have made you what you are now. The question of what you should be in relation to them, also to be settled in your attitude of now what you are at the present time, as a person now wanting to develop with all the attributes you have. Maybe artistic, maybe scientific, maybe philosophical, but above all, deeply religious in the real sense of the word,

of understanding a possibility of a spiritual understanding of that what belongs to God - to be given to God and that what belongs to mammon to be paid to him, and be done with it; and to satisfy Mother Nature so that she cannot keep you any longer when finally that demand is placed on your body. Either you have to make a choice: leave this body here and that what is in existence can continue; and if you don't want to pay that, maybe you will have to come back again, come back again until you understand that particular problem of karma. And this insistence that one should have in order to understand more and more what is the meaning of my life at the present time when I find myself wishing to be awake to the potentialities which also exist, and then wanting to find out at all costs what it is to give me freedom.

Many times you don't talk about these things, and you allow the different questions that are asked to stay on such a low level. Please understand Work. We want to talk about what is possible for a man when he wants to wake up. What should he do in order to induce this state of awakening, of an 'I' being there which will help him to become a real man? What is necessary for me to understand in daily life? How can I apply these little principles that we do talk about of an observation process on the part of an 'I', constantly having in mind that this 'I' is impartial and that this 'I' will understand a moment of existence, things and concepts which my ordinary mind and my feeling cannot even touch because they are not adjusted to it. And the education I've received is not sufficient for a spiritual development. And a little bit of playing with words, of thinking that I have an out-of-body experience, or that I can recall events

and bring them back in a spiritual sense, and all kind of intellectual little bits of nonsense that you do talk about.

Many times I'm reminded of Gurdjieff when he came in 1929 and 1930 to set certain things right. You have now The Third Series. You can read about the relationship of Gurdjieff and Orage. Orage was his pupil, and he had asked Orage to become a teacher for the group here in New York, at least to pick up that what he had started in '24. And he was commanded by Gurdjieff to see what he could do, that is, Orage could do, in accordance with what Gurdjieff had given him and taught him during the years that Orage himself was at Prieuré. And so when Orage came back after Gurdjieff's accident in November '24 we had a meeting at Lennox theater, where of course all of us went. And after relating a little bit about the conditions of Gurdjieff, who was then sick, and was an invalid at that time, fighting for his life, and Orage then said I will form a group and maybe one or two or more dependent entirely on the interest which exists. And so within one week we had one group, another group, and a third one. And we went and then we got fed because Orage was a very good teacher. And he could be emphatic about that what was the quintessence of Work because his mind allowed him to explain things and his heart allowed him also to be kind to us.

And so many times I think of that when Gurdjieff came in '29 and '30 and had heard reports and had been here already a couple of times on a visit and had seen certain things happening, and then started to blame Orage for too much intellectualism, too much thinking and talking and arguing and considerations which had nothing to do with Work itself. And Gurdjieff felt that kind of obligation to come and tell us about it; as he

himself said: they were ready to be candidates for an insane asylum, and it was written on our forehead. And he broke that, that situation, even at that time Orage was still in France and came afterwards, and gratefully signed the same letter asking Gurdjieff if he could be allowed to sit again in his group, and acknowledging Gurdjieff as the master who said this and that and whose word became law. The difficulty was intellectual discussion, all kind of philosophy about ideas, all kind of little arguments which didn't amount to a pin, but nevertheless became so important to us that we would foam at the mouth, as Gurdjieff sometimes explained it, trying to convince someone else, and completely getting lost in such discussions, and trying to talk about philosophical ideas which only a person can understand after he has done certain things regarding his own Work. I remember in the very beginning Orage talking about our questions to him and he said, " If you don't Work I cannot answer your questions because even if I do answer them you don't understand the because you don't have prepared for it."

The difficulty in these kind of ideas and having been published now already, including a Third Series, will make people believe that they are ready for a form of esoteric knowledge for which they are absolutely not equipped. And the difficulty of having groups and talking with different people in different stages of their own development, that many things are discussed which don't belong as yet to those who have advanced a little or have Worked sufficiently on themselves to be able to place where such concepts really belong. But the assumption then many times is that that what has been said is already food for everybody. And then the discussion starts about things about which

you don't know anything. And it is this realization of the preparation for being able to become free from this form of a body, and dying in peace and resting in peace, which is then necessary to understand how long it has taken a man to become so thoroughly crystallized in his unconsciousness. The day after day of the many years of his life and even already quite early when he is just about twenty or twenty-one or twenty-eight, or thirty, or perhaps even until he gets to be thirty-five, that he starts to realize that there are certain things which are not entirely the way he, at that time and earlier, thought about; and that is of very little help to him to have an idea of how he was as a youth, because much of that information was taken in by that what was still available and is now, because of educational values placed on top of it, are not available to anyone of ordinary means and ordinary education, the kind of people we are. And that it will take quite some time to brush away all that debris of nonsense and a willingness to listen to see how to do it and to do it in a certain way with simplicity and a desire actually to try to learn.

You don't use these goups as yet. I'm talking now in general to the group as a whole. I've suggested that those who are older - I call them elders of the church - should attend at least two such meetings a week, and they should attend to them personally and in person speaking; not just leaving it to the greenhorns who, of course, have questions and you cannot prevent them from asking them. But to bring it back to a level where it belongs. We are talking about Work. We are talking about the possibility of an understanding of an objective value. We are talking about freedom from feeling, freedom from

intellectualizing. We're talking about an activity in which Work is made, and lived, and digested for the sake of giving understanding of one's own life, because only then when that takes place you will be ready for more material, and you will be ready for more answers. And many times Orage did not answer that although there were certain times in Orage's life which were very difficult for him in his own growth, and spending every once in a while some weeks at Prieuré, it was not enough for him, and he had to take what he could get, and to take and use what he had digested. And being a brilliant man and a good mind, every once in a while Orage went a little too far in order to maintain a group for the sake of Gurdjieff, which was right, for the sake of keeping them together, for the sake of helping Gurdjieff to write ALL AND EVERYTHING, for the sake of trying, by means of the unanimity of a group as people, to be able to extract some money here and there for the purpose of helping to -- for Gurdjieff to continue to Work and not to have to be bothered by ordinary affairs of ordinary life. I think I mentioned to you once, asking Gurdjieff, what can I do for Gurdjieff? And he said simply, give him money. He didn't ask me, pray for him, or keep in mind your good wishes, and send him a postcard one in a while. No, it was very definitely, keep him alive so that he can write that book and get finished with it because that is his present aim. It is not the maintenance of Prieuré, anymore, and he is not that kind of a master of dances that he perhaps originally thought he would have at Prieuré, although later life he came back to it when his book had been finished, and all the different things of a literary nature, and having become an author was done away with. That was the task

which Gurdjieff then set for himself after '24 and all extending into the middle of the 30's when I think he finally finished the different things, although he waited a long time before he wanted it published.

Esoteric knowledge is mostly given by word of mouth. It is mostly given to anyone who has an 'I' to see what is behavior when it teaches. What are the requirements for the different members of a group when they do come, and they say and claim that Work is alive in them? What impression do you think is created when they don't talk, or when they mumble a little bit or when there are certain things that they themselves cannot as yet formulate, without being able to say that they are a little too dumb to do it? Sometimes wanting to make the -- they create an impression that they do know and keep mum in order to be exposed to the difficulty of having to formulate, and making attempts constantly in their own life and in their own day, and attending certain meetings and being there. When I ask for one month only, I say, can't you concentrate on this Work five days a week? Is that too much ? For four weeks only, that you separate out of your life a little bit of this wish. Are you serious about your life? Are you serious about the possibilities which every once in a while you claim you see? Are you really interested in finding out the bondage of yourself? Are you really interested to see what there is - you, as a personality - to be used as a laboratory?

Yes that reminds me, someone didn't like that. Such non-sense! Simply having an opinion about the laboratory when they don't even know what they are talking about. Logically a man is a laboratory with which he does his research. That is

the only thing he has. How will he Work with something else? He carries out his experimentation, the research problems, the influence of different chemicals, as it were, on that what is his condition, his spirituality included, in that what he is as having behavior, and concepts of his mind and his feeling, and to put them to the test. And to test them out in such a way that it is sometimes a little too hot and sometimes a little too cold, and he doesn't understand as yet how to carry on an experiment in order to have results which are objective. After all, that is the whole question of science: to find out what is going on in this world, and to try to agree. Since there is not this confrontation that we have now all the time, economically, and sociologically, and politically, and people - how will I say that - sometimes wanting to fight because they don't agree with a couple of words, and they have all kinds of committees and reports. And in the meantime while fiddling, Rome is burning.

Don't let's fall into that trap. If we are really interested in Work, if we know what is required, if we confess that we need it, that we are stupid fools in our unconsciousness, and that we really don't know enough about ourselves, and that we would wish to find out. Sooner or later, you will have to find out - that is a law of the universe. Infinity means the total development and distribution of all knowledge for the sake of understanding of any kind of relationship. But of course you may not like that as a universal law. You may disagree with the hierarchy. You may disagree with archangels. You may disagree with the existence of certain good spirits existing. Have you ever seen a person who died in your presence?

SIDE TWO

MR. NYLAND: All right?

Someone: Yah.

MR. NYLAND: And particularly when such a person is dear to you, and that moment when there is no further breath. It has stopped and then there is silence and there is still the body. And you realize something quite fundamental has taken place on this Earth, and such a life has been lived and is finished in that form. And of course you hope it will continue. There is a memory of such persons you have known, and who gradually are dying off, and your friends disappear from this Earth, including maybe your father and mother, whatever it is that is like a sacrifice; that you wish to have a continuation and perhaps even a contact with such existences in the spiritual world, being able maybe to communicate with them,and because they have reached a different kind of level of understanding, that maybe it is possible that they, in some way or other, can actually tell you a few things, perhaps direct, perhaps by means of clairvoyance, or whatever telepathy you may use, whatever sensitivity there is on the part of yourself, whatever it is that you experience when you happen to think about what is life for me as well as for others, and to what extent can I help? What is it that I must do? Go do anything you wish to do. There is no reason for me to give you any advice or to be critical about any of your attitudes. Your life is your own and you must continue to develop your own conscience. You must try to find out why it is possible that you still have a chance for something that could

develop, and not wishing to give up regardless of some difficulties that are in the way, that they become more and more for yourself the necessity of becoming purer and purer, in the face, sometimes one says, in the face, in the presence of the Lord.

All such concepts which are familiar to you, and perhaps not so familiar, and perhaps you have objections to it, and perhaps in your limited viewpoint they don't belong as yet to your world. At least we make enough that maybe at a later date you can allow them becaus then they do have a meaning. And when we talk about Work and sometimes it goes over your head, just let it be. Extract what you can now and put it to practice the next day and the next meeting. And come to that meeting with a firm desire that you want to hold -- uphold that what could be in existence, and maintaining it. And whatever questions there are asked, have the dexterity and the audacity to say, what do you mean? Has that anything to do with objective faculties, of anything that we should look at? Because that is what we wish to know. We don't want to remain interested in your relationship to your father and mother; that's your affair. And you can tell us about it for a little illustration if you like, but what have you done today? To what extent have you remembered the possibility that Gurdjieff has said many times - unceasingly wishing to Work on yourself in the creation of an 'I'.

Pretty sson there will be enough information available, giving references to ALL AND EVERYTHING, where Gurdjieff and Beelzebub is talking about Work, Partkdolg-duty as you know, and where the references have a meaning, and not only a little

reference to Belcultassi or Hamolinadir or Ashiata Shiemash. It's very important you become convinced of these things so that actually you can believe in them, and that you can see that whatever it is that Gurdjieff has tried to say and actually did say in the three series with which you are now available -- which are now familiar -- perhaps, in any event they are available to you.

What prevents you from Working? You must ask yourself, because if it is laziness you don't belong to this kind of an esoteric group. You're still on the periphery. If you're too busy, settle the affairs of your ordinary life in unconsciousness in the best way you can. Maybe then you will need a little light. Don't pretend. Be honest and serious about Work. Some of the meetings were very good. They were brought back to Work constantly and no question was allowed to go too far afield. And there are other meetings where there is not enough daring to stop a person. We're not talking about environment and encounter, and description of your early life, or all kind of little tirades about this and that and the other and taking up time. Come to the point. Today for me was horrible; I didn't even think about Work. That's a good honest statement. And if that's the case then maybe someone else will say, shame on you. You pretend you're interested in Gurdjieff. Don't come back. Only come when you wish and those who are new, sit, listen, don't ask foolish questions. If you want to know about Work itself, there are enough people who can tell you privately. There are enough tapes to listen to. You know the number of this one? 2601. We've had twenty-six hundred tapes. There is

there is no regular pattern. You have to find it for yourself in that what you try to do in a country you don't know anything about, but for which you have a burning desire to see what might be available, and being carried constantly by such a wish, wanting to find out before you die to this life. Even if you can say, yes, whatever comes afterwards, I will still be given a chance; yes, perhaps, who knows: What guarantee do you have? Forge the iron when it is hot. You never know what you will meet, and it is far better to be prepared instead of to be asleep when the bridegroom comes and wishes you to enter into heaven. And the foolish virgins, not heeding such advice, they were left out. Only those who remained awake could enter.

And so the cycle for such life continues in recurrence, and opportunities continue to exist one after another. And you can take one when you wish, and if you don't let's hope there will be another. It is a long period that is given for the development of man, and the decrystallization for his unconscious and unconscientious states. It is a long period which is given to the possible development of a man in an evolutionary sense, the building up of that what is a Kesdjanian body out of the material which is still there but has become useless in life as it is -- simplicity of life, becoming reduced to that what a man really wants to find for himself. And then to be able to continue to build on a solidity within himself and the solidarity of a group. Contact with such people that you know who are honest and Working and do make attempts. How many a day no one knows. How often you want to see God, no one knows. That is nobody's business. It's your own. It is that what you have

it. As if it is a Holy Sacrament of the Holy Ghost at Pentecost; there is something that comes to one in the form of tongues of fire, above the head, illuminating that mind to become an understanding mind, and a real consciousness. That of course was an aim for the disciples, so that they then afterwards could go out and convert or at least become the living truth of an idea, which was then manifested in their own life, registered time and time again as that what made them tick, what made them alive, what really constituted their desire to want to have understanding between neighbor and neighbor, and friend and friend, in their private life regarding their God, in their own personal relationships with those they could care for and love, and eliminating many times unself -- the selfishness of themselves, and substituting: I love you and I want to help you even if it costs me my life.

Try to see these things a little bit better in this sense, that you are alive, and you feel that it is worthwhile to do it, and you're still in an ordinary little bit of a state of just starting, or perhaps a little too young, not knowing enough about ordinary existence, and then of course going here and there, and trying to find out what maybe there is available. No one can blame you for it, but don't continue too long. See that you get enough sense to distinguish what is needed. And if any kind of so-called reform group, or whatever there is given to the general public, does not contain an indication of a direction of development of inner life, don't have too much truck with it. Mother Nature is happy when you can become free from her. Art begins when Nature leaves off. That is why it is difficult because

there is no regular pattern. You have to find it for yourself in that what you try to do in a country you don't know anything about, but for which you have a burning desire to see what might be available, and being carried constantly by such a wish, wanting to find out before you die to this life. Even if you can say, yes, whatever comes afterwards, I will still be given a chance; yes, perhaps, who knows: What guarantee do you have? Forge the iron when it is hot. You never know what you will meet, and it is far better to be prepared instead of to be asleep when the bridegroom comes and wishes you to enter into heaven. And the foolish virgins, not heeding such advice, they were left out. Only those who remained awake could enter.

And so the cycle for such life continues in recurrence, and opportunities continue to exist one after another. And you can take one when you wish, and if you don't let's hope there will be another. It is a long period that is given for the development of man, and the decrystallization for his unconscious and unconscientious states. It is a long period which is given to the possible development of a man in an evolutionary sense, the building up of that what is a Kesdjanian body out of the material which is still there but has become useless in life as it is -- simplicity of life, becoming reduced to that what a man really wants to find for himself. And then to be able to continue to build on a solidity within himself and the solidarity of a group. Contact with such people that you know who are honest and Working and do make attempts. How many a day no one knows. How often you want to see God, no one knows. That is nobody's business. It's your own. It is that what you have

as your own conscience to want to find out what it is, how can I increase my wish, dependent on that what I know about myself already, and what I look at. And then under an observation I actually come to the conclusion it is not as life cracked up to be what it's supposed to be, because something exists that has more value and I know it deep down in my heart, and I want to continue, to continue because I want to have contact, I want to be reminded. I want to have correspondence. I want to have - because I want to live. Don't you understand it? That's what I'm talking about. About your real life. I don't talk about the little bit of shenanigans on the surface. That is okay. Shake hands and get it done with. And a little bit of an interest that maybe you feel a little uneasy here and there. Okay, discipline is fine. Dig a ditch and do it in the sweat of your brow. But go sufficiently far into Work. Keep on studying that until you find out. It's not given to a person who stops halfway, because what will they give you, cake or stones, a little bit of covered frosting on something that has no particular value. I'm not against it. Try to understand it. I'm not against what you want to do with your life. You make, you make your, yah, the captain be -- you become the captain of your Soul, the captain of a Ship Occasion, the captain of common sense about what you wish to do. I have no idea what you want. I have no desire to be critical. All I say is, don't waste your energy. It is better to become conscientious about it even if you can, at an early age, and investigate all things that you believe in that might lead to a good understanding. But don't spend too much time in detours, or hitting your head against the

wall, or admitting that you were wrong when there is a necessity of directing it correctly and simply.

One thing about Work: you must be much simpler in an application. A thought comes to you: there I am. There's no question about waking up. The thought is there. I think about the possibility of an 'I'. It is there when I am deep in thought, deep in wish. When I really want to become serious about the development of myself, an understanding of my life as it ought to be, I create an 'I' when I have that wish and immediately it functions in a certain way - a little bit in the beginning, a little bit of objectivity - a whole lot of ballast of unconsciousness is still mixed with it and ordinary nature. But I work with it. And in that process it becomes a purified quintessence. Gradually it becomes a Magnetic Center. So don't make it so heavy. You Work. Yes, you Work. There you are. I am. We say that many times. Then Gurdjieff says: life is only real because that what I am, I am. Or little mantrams: I have a body. I've explained it, of course, many times.

Say these things: when you're in movements and you begin, wake up. There you are ready to do something for the health of yourself, for your inner life being able to grow, an understanding of that what you want to know about a movement. Using your head, very simple, clarity, and your heart, affected by the music, the rhythm of that belongs to that movement. And then you are all there in that movements class. There's no maybe about it. You don't hang around a little bit. You are there. You say, I stand up. I am straight, ready to do the First Obligatory. Then I do it. One, two, three. I continue because within me there is something that I want to do right.

I want to give it all I have at that time because it is worthwhile. If I don't do it, I don't get enough sustenance from it.

And so you come to a group. I want a group to exist. I want a group to be there at a certain level, so help me God, I will try my best, when I sit there during that evening, to help maintain it, to help carry out my inner wish of wanting to help others to find out where they live so that they can be helped by me and I, in wishing to formulate for them, will be helped by them, by their questions. What can I do? What is my life worth? What do I really expect and hope for when I say I want to live like a man? What kind of ideal do I have for forty days, forty years, promised land. And maybe poor Moses - he could not enter, and no one really knows why. Why did Gurdjieff get angry at Orage? Why should one become too angry at certain organizations which have no more life than just a little bit of rules and making regulations for each other.

We are all alike in the field of unknowing. We are all striving towards an aim, an aim not always understood, not in good enough outline to say it is this, it is that, because I need Work in order to define it. But we are all alike in the desire to want to Work and to find out what is the value for me? When I Work, what can I expect? Gnothi Seauthon - know thyself everywhere and always. That applies to tomorrow. That applies to the time you leave this room. That applies to the time you get into your car. That applies to when you shake hands with someone. Know thyself the way you actually are, without interpretation, without a particular feeling: cold facts. First

the acceptance of that what I am, I am. Without any further question. When I know that, I'm free. Then I can use whatever it is of the form in order to create conditions, in order to have behavior forms belonging to the sanctity of my life. Then an 'I' starts to function as a guide. But at first become simple. When you sit in a meeting, remember to Work. You can, many times it can flash through your mind and there can be an awareness for one little bit of a moment, sitting there, seeing yourself, bending over, listening, being attentive. You are a body, there is nothing to criticize about that. You're intent, you want to find out, don't you? Do you? This is the point you must make. Do I want to Work? Do I want to find out truth? Do I want to use it in my life? Do I believe in the possibility of eternity existing as life? Do I believe in God the Father, the Son and the Holy Ghost as a tri-unity? Do I believe in an intellectual and an emotional organization of the totality of the universe as a cosmos? Can I see this universe expanding before my 'I'? Can I understand more and more about space? And leaving it alone when I understand it, because I don't want to be bound by it. Can I understand time, and understanding more and more about future, past and present? And having these three fundamental dimensions of time, that what exists now, what always has existed, and what in history of time, whenever time became talked about, still existed and will exist. In infinity the solution of all dimensions of these kind of three forms of time now existing, first eliminate space as a three-dimensional, becoming one in a point, then eliminate time, the three-dimensional one, that what I am in my life, that what exists at the time when I am alive

horizontally, and that what exists in infinity of all time existing becoming one moment. Then I have freedom, because then I will understand what God means, with His love, wishing to tell me the truth. When I wish to accept it, when I see it as a possibility, I ask God: please let me have that. I will live in accordance with it.

For me death does not have its influence anymore. The transition is just a walk across a little threshhold. A step up and I'm there. When I wish to Work, the step up to a level of awakening as an 'I' existing with me in my life. When I now do this and that, and I say this and that to someone, and I shake hands, and I make a meal, and I put it in front of a person. And I say - have a cup of coffee and drink it. And sit down for a moment and say yes, and how was the day? And how did you live, and how unemotional were you, and how sentimental and how dumb, and whatever there is of light and dark in one's life.

How can you continue to talk about Work without being caught in the maze of your unconscious mind? You must fight against that. You must not allow it yourself. You know when you are just quibbling a little bit with words. You know when you are dabbling in space. It isn't right. Don't do that. Your mind is too good for that kind of thing. Settle the ordinary affairs of ordinary life with your ordinary mind. And then try to develop a mind interested in the questions of eternity, of God and of omnipresence, omniscience, and omnipotence. And sit and think and muse about it, and contemplate, and perhaps have some authority come in and tell you, in the silence of your thoughts, where your strength will be and what particular direction you

should follow now. And as you then follow that direction, wake up to the command as given by God above. Those who will be awake, they will become God's children, in eternity understanding the First and the Second and the Third Obligonian Strivings, having to do with the condition of the three centers. But then the fourth and the fifth, when Work really begins, participating in the affairs of the universe and an understanding and coming, time and time again, back to Earth, to help to teach and to tell and to give people courage, and to tell them to continue because it is not too late. And to tell them that whatever there is crystallized can still be solved -- dissolved in certain solvents which we can give when you know what it means to have a laboratory at your disposal. Work that way, think about it.

I'm sorry I didn't ask you for questions, but at the same time the questions are answered, you know that. I talk this way many times because you must have the depth of something that is of concern to me and on the basis of which I simply say, for heaven's sake, like Mullah Nassr Eddin says it: Don't sit too long where you should not sit. Get busy in the vineyard of the Lord. Prepare the soil; that is, you clear it so that you can sow, and then you keep on weeding it. You keep on conditioning the soil. That's your task. Create conditions for your body, in your ordinary personality which are conducive, helpful for planting seeds of impartiality, the seed of an understanding of simultaneity, the seed of the existence of essential essence, the seed of a concept of Magnetic Center, the seed of a wish to have love for God and for all that breathes, and all that exists as life, everywhere in the universe, and dedication on the part of

yourself wishing to become one with that what is given. It doesn't matter where you will be. Some of you are here for a little while. You go again to your place where you came from maybe, and you will feel every once in a while alone. And perhaps it is right to feel that. At the same time, make contact. See if you can imagine that where you were, that it comes back to that where you are, and a realization of that what was could become the present of yourself where you are then, so that it will give you hope for the future, wanting to continue to live, even if you are all by yourself. Don't ever feel lonesome; every once in a while, lonely. It is a hard struggle and things will not come easy when they are worthwhile. But sincerity can be expressed in a very simple way without fanfare, without embellishment, just simple 'I am". And you ask: ' Am I really?'

So will we drink to Gurdjieff? Sometimes I wish to be sure that he could hear us.

I'll play.

SUNDAY LUNCH

MR. NYLAND: So, fifteen minutes. How will we use them? Addition to last night? It's not necessary. Last night had enough in it for quite some time. I hope you can hear it again and again. I think you have to become acquainted with the thoughts that we did talk about and it doesn't matter if, in the beginning, you don't see it as yet as perspectives. At the same time that is what is needed, particularly when we place the emphasis on application of Work in daily life, that you understand that

daily life, the way we live it here in activities and in constant contact with the outside world, that is, it's a tremendously different set-up compared to any kind of a little organization which becomes exclusive and simply within themselves. I won't say become ingrown toenails, but they have a definite idea that they want to exclude influences from the outside world in order to be able to concentrate more and more on their inner life. And to some extent it is right. It can be considered even the kind of a school you go to and then afterwards you have to see what actually you can do in ordinary life, remembering what you received at the school. But when there is no direct relationship and you have separated yourself out for too long, then there is no way of applying because that has not been taught. You're just interested in something that is a development for yourself, and in a surrounding of congenial people. And from that standpoint it's quite right to learn, very much the same as when you want to study a book. A book that is worthwhile you take every evening and you read, and you exclude reading of other books, so that you finally get a definite picture of what is in that book. But if that book really would require an application, then or course, you're at a loss, because you have to start all over again when, with the knowledge you have acquired - partly theoretical and partly for the effect on your spiritual existence - then when you come into ordinary life, and you have dealings with people who don't know anything at all about your interest, and who certainly will act in accordance with whatever their education has been or their particular state of being and level, and the fact is you have to meet those conditions. Because you cannot withdraw; you cannot live in an ivory tower, even if you would like to become spiritual. You

remember Gurdjieff mentions that in the trip through Tibet going down south, kind of cloisters and elimination of all the different temptations of ordinary life in order to become spiritual. You know, in New - in New Mexico, the different indications here - until withdraw from ordinary life in order to become more holy. Any direction of a fakir or a spiritual guide, a saint, or a person as a yogi, if he does not remain in contact with ordinary life, he can become a very interesting and well-worth kind of a man, but I say it's a kind of a man. It is not an all-around man and definitely is not a harmonious man. And the emphasis for Gurdjieff was to remain in daily life, and at the same time see what one can do to put your house in order first, because if there are too many difficulties in settling your ordinary affairs in an unconscious way, they will always come in and interfere with anything that you want to give to your spiritual development. So the requirement is first, settle that what you can in a simple way without wanting to become, let's call it too luxurious about it. But if you can be satisfied with just enough living and that you really have everything you need but not more and not less. When we talk about a carburetor, a little bit of air, and a little bit of gas in the proper mixture. That is the balance we talk about. Then you can have energy to be devoted to a further development on the basis of your contact with ordinary life, and constantly checking with yourself in your own ordinary life, what belongs and what is not right, to exclude it; you come to confusion when you start to mix them. You have to attend to certain things in the way they ought to be attended to. It doesn't matter at what particular level of being it is required. Do whatever you can do as well as you can do.

Here you will work this afternoon on certain activities. Do them as well as you can do them. Don't stop too often and try to contact God. It isn't right. You are a man on this Earth, and you have to fulfill the obligations of this Earth. Mother Nature has put onto you a variety of different things which have to be admitted and have to be attended to. All you have to try to do is not to spend too much time on it, to reduce the time necessary for the fulfillment of such ordinary requirements. If you become tense in ordinary life, you use your energy for a purpose where it is not useful. When we talk about de-tensing, we talk about draining, it means that then there will be energy available which is not used for a purpose where it is useless. It can be used then for another purpose, at the same time you can continue with just using the necessary muscles for your body for that whatever you have to do - lifting stones or digging a ditch. And many times you have to make up your mind, how much energy do you really want to give to ordinary life to the fulfillment of your functions and the accomplishment of your responsibilities towards yourself as well as to others. But when you really come down to it, you have a great deal of time and energy which is available, and many times it is lost because it goes down the gutter. There has to be direction in a person to see what he wants to do with the energy which is available, and when it is then possible to regulate it, you can give mammon whatever it is, I said that last night. But there is more than enough energy you can give to God. And this kind of a mixture must not be confusing for one. At the same time, it's necessary to become a man in this world. The reason why is very simple; you are in this world.

You were not born on an uninhabited island, like Robinson Crusoe. That was an accident. You're not born to become a flagellante. That is only when you want to overcome desires of the body.

A man is a man in all three centers, and all three centers have to be attended to, and they have to become in equilibrium with each other, not taking away from each other what belongs to the first one. An equilibrium means that there is an even division, not necessarily equal, but an even division to remain in balance regarding one's activities as expressed by the three centers. That you have to learn, because it does not come natural. A natural way is to take in each other's washing and then nothing really happens. It is just a little bit of an exchange. Maybe at times your physical center requires eighty percent of your energy. Maybe very little for your mind, very little for your feeling. At other times maybe your feeling requires seventy-five percent and very little to the other centers. It is not thirty-three for each, because the energies are different. And that is why I say you have to learn how to distribute them and constantly see to what extent are you in equilibrium with what you are doing, because you become then the master of such division of ordinary energy in an unconscious world. Try to settle that first, so that you really have a little bit more ease in being able to look at what could be the next development, which of course has to take place because, after all, that what is feeling and what is mind is undeveloped -- underdeveloped, halfway developed with feeling. There is potentiality. Potentialities have to be developed for the presence of the Lord. For Mother Nature you become as much in equilibrium as you can, so that

it is a partnership between the three centers, but in that partnership they will never fuse. They have to remain separate but in cooperation.

When one starts to develop spiritually, the centers become bodies, and then they have a right of existence by themselves. And when they are full grown, there is no further confusion in letting them then fuse together to become totally one as an individuality. That becomes the aim for a man ultimately, but you have to go through a certain schooling, of first finding out what is the actual situation which many times is terrible as far as the centers are concerned - snatching things away from each other, and insisting that their, their particular little wish predominates. The fight between your mind and your feeling, for instance; the indecisions you have when you want to do something and your mind says yes and the other says no. Whatever it might be. Whatever the body itself wants to do without wanting to confer even with the other two centers. All of that is a terrible condition for an unconscious man when he sees it. But it can be changed if you start to Work because, under the influence of Work, there is a beneficial influence in the distribution of energies to go to there where they are most efficient and where they actually can give you ultimately a result of unity, as I say, in the possibility of a fusion of the three bodies. That ultimately is the aim for a man to become an individuality. In that sense, the doors, the gates of Heaven will be open for him.

Have a good afternoon. I hope you can Work. Remember, we want to apply Work in daily life. We don't want to segregate ourselves away in ivory towers and have an enjoyment all by

ourselves. We live in this Earth because we were born to this Earth. We have to settle the question of having been born, finding the reason why and then solving that problem as well as we can.

I hear that thing. It's the end, huh? Happy.

To Gurdjieff. Have a good afternoon.

And Peter, you are here?

Peter Yes.

MR. NYLAND: Good, Peter, will you play?

END TAPE

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